UNITY

Freedom, Fellowship and Character in Religion.

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UNITY.

Senior Editor: JENKIN LLOYD JONES.

Assistant Editor: CELIA PARKER WOOLLEY

Editorial Contributors:

RICHARD BARTRAM, EMMA E. MAREAN, J. VILA BLAKE, HENRY DOTY MAXSON, CHARLES F. DOLE, R. HEBER NEWTON, JOHN R. EFFINGER, WILLIAM M. SALTER, EMIL G. HIRSCH, MINOT J. SAVAGE, FREDERICK L. HOSMER, MARION D. SHUTTER, WILLIAM C. GANNETT, HENRY M. SIMMONS, ELLEN T. LEONARD, JAMES G. TOWNSEND, JOHN C. LEARNED, KATE GANNETT WELLS,

UNITY PUBLISHING COMMITTEE: Messrs. Blake, Gannett, Hosmer, Jones, Learned and Simmons.

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Ten weeks ten cents. UNITY will be sent ten weeks on trial to a new name for ten cents. Subscribers are invited to send lists of trial names. We offer liberal premiums for any number of trial subscriptions from one up; particulars sent on application.

Editorial.

THE communication from J. H. Crooker, in another column, sufficiently explains itself. We think our readers competent to judge the merits of the case, and to draw their own conclusions. They should know by this time where UNITY stands.

OUR associate, Rev. Marion D. Shutter, employed the occasion, an address given in Minneapolis before the G. A. R. on Memorial Sunday, to speak on the "Evolution of the American Flag." The address has since been put in pamphlet form, and is very interesting and profitable reading, especially suited to the week of Fourth of July. Our national emblem with its thirteen stripes, representing the original colonies, and the increasing number of stars, each standing for a state, is, as Mr. Shutter says, "the history of the nation in symbol." . . It is "a growth, not a creation."

WE rejoice in the goodly word from Meadville, found in another column. There is no spot in the Unitarian geography of America more dear to our heart than that which holds the School of the Prophets on the beautiful hill. When it is well with Meadville it is well with the cause we represent. As we believe in the future of the latter we hope in the future of the former. The theological schools of America have just now not a very flattering reputation for intellectual hospitality and religious sympathies May Meadville become more and more an exception to this rule of dogmatism and the slavery of tradition. We salute our *alma mater* and bid her God speed.

THE regular biennial meeting of the National Unitarian Conference is announced for September 21–24, and is to be held at the old favorite resort of Saratoga Springs. Many and forcible are the arguments for meeting in some large city where there is a permanent Unitarian organization and the interests connected therewith, but the council has yielded to the arguments of convenience and availability, and returned to the place which it had to abandon for the last meeting because the Methodist church building, the only available audience room in the town, was closed to Unitarians. Whether this audience room is to be secured at this time or not is not yet announced. The Rev. Richard A. Armstrong, of Liverpool, England, is to preach the opening sermon. The subjects already announced are "The Religious Outlook," "The Young People in Church," and "A Conference of the Council, the Fellowship Committees, and Local Conference Secretaries, etc." That there will be a large attendance, ability and much interest represented at the meeting this year, is a foregone conclusion. That it will also be a meeting characterized by breadth and a progressive spirit we believe. At the last meeting in Philadelphia, by a little skillful management on the part of the conservative elements that were antagonistic to, and distrustful of the Western Unitarian Conference men and spirit, the representatives of that body were all ignored and omitted upon the council and in most of its committees. But we do not expect that the same policy will prevail at Saratoga next September, without a division of the house. Although the organization of the Conference, technically speaking, is, for the most part, in the hands of the conservatives, we believe that the next meeting will mark another step forward towards the liberality and comprehensiveness which the word Unitarian seems ever to bargain for. Is it not time that the preamble and by-laws of this organization should be brought down to date, so that its words and phrases will represent living convictions and the real attitude of the movement it represents to-day?

THE People's Meeting continues in Minneapolis, before which Rev. S. W. Sample lately delivered a discourse on "Theater and Church," a printed copy of which is before us. The writer discusses his subject discriminatingly and in the modern spirit, as is to be expected. Even concerning the Sunday theater he speaks with his characteristic frankness and courage. There are two standing points from which to look at this subject, says Mr. Sample, the legal and the ethical. "There are many things which are desirable which nevertheless it is not wise for us to try to compass by law, many things which you and I may deplore, upon whose shoulders we may not wisely ask the restraining hand of law to rest. When John Calvin was practically the dictator of Geneva, his officials were accustomed to go into the people's kitchens and peer into their pots and kettles to see what they were going to have for dinner or for supper. This was hardly desirable, however good hygienists the emissaries of Calvin were." Mr. Sample is himself strongly opposed to theatrical performances on Sunday, but would invoke in their disuse only an enlightened public conscience, not the law.

AMONG late visitors to our city from abroad, were Rev. and Mrs. S. A. Barnett, of Toynbee Hall, London. Mr. Barnett is a vicar of the English church, filling also the position of warden of Toynbee Hall. He and his wife are seeking needed rest from their arduous labors in a trip round the world, *via* India, Japan, China, California, etc. In this city they were, very appropriately, made the guests of Hull House on Halsted street; becoming almost as well known as the larger institution in England, from which it largely derived its inspiration. Mr. Barnett is an enthusiastic advocate of the power of education to ameliorate the ills and wrongs of life among all classes. In an address at Hull House he quoted the reply of Mr. Goschen to a query as to the practical use of this work. "Use? If English people had known anything they never would have lost America." Mr. Barnett added:

> It is of use that man should be bound to his fellow-man by the holiest of ties. That he should be bound to his Maker and realize what is true religion by the leading of his enlightened reason. That is of use which leads men to think better and tells them of the bond of a common humanity; that gives them a sense of the equality of man, not by increasing their self-assertion, but by making each more humble and lowly, that he may thus realize what is the true basis of man's brotherhood.

Mrs. Barnett is an enthusiastic ally of her husband, a brilliant conversationalist, and an earnest, cultivated woman, of sound English sense and intelligence.

"IN the secret counsels of the association it has been decreed that none of the local secretaries shall speak of their special fields." So said Mr. Chadwick in his report on the "Church in the Middle States," before the American Unitarian Association at the recent anniversaries. This decision kept out of the May meeting much of its possible inspiration. The Association does much of its missionary work through the various secretaries and superintendents in the field. It would seem as though the body at large would profit from the privilege of looking these workers in the face and hearing their voices. If Morehouse, Chainey, Moors, Forbush and Van Ness had come with their quickening word and their direct appeal from their respective fields, the result could not but be missionary; but of course if these various representatives were to be heard, the omission of the representative of the Western Unitarian Conference would be marked and obvious, and in consideration of existing circumstances it was a gracious and consistent thing to adopt the policy indicated in Mr. Chadwick's sentence. But consistency is often a troublesome and a humiliating thing to maintain. Some day the fairness of the Association will be represented not by its omissions, but by its inclusions. When it is truly "American" it will recognize *all* kinds and *all* localities in the Unitarian field and fellowship.

Hillside and Antioch.

Two engagements in June are becoming imperative and regular with the senior editor,—the commencement exercises of the Hillside Home School, the baby school on the Wisconsin farm, and the Antioch College commencement, now so venerable for a western institution, that it counts its thirty-fourth anniversary, and rejoices in its third grandchild, i. e., a graduate that is the offspring of graduates.

At Hillside the first graduate, a solitary girl, enlisted the sympathies and inspired the hope of the little company who gathered at Unity chapel to celebrate the close of the fourth year of work. Two young ladies also received diplomas from the Kindergarten Training course. This makes eleven graduates in all in this department, and thirteen young ladies have taken the primary teachers' course. This school has reached the maximum capacity of thirty home pupils, and those wishing to apply for the places made vacant by those who do not return, must needs apply early. This experiment represents unique elements which commend it to the interest of UNITY readers, in view of which fact we will print in an early number a portion of the address of the senior principal at the commencement exercises. While at Hillside, of course the summer assembly and the Tower Hill prospects were topics of investigation. "Ye Senior's" cottage is finished on the bluff side. The dining hall and kitchen for the accommodation of campers on Tower Hill is in process of erection, and in response to the pressure of application the home building of the Hillside Home School is thrown open to boarders during the summer.

If Antioch College is not at present under the immediate management of the Unitarian denomination, it still continues to foster within its walls not only the spirit of intellectual freedom and untrammeled inquiry, but what is much better, the spirit of consecration to an ideal, of self-sacrifice to the public good. Its resources are meager, its faculty inadequate and sadly underpaid. But the cheerful way in which these devoted men and women accept what they can get without complaint and do more than double work for less than half pay is probably more valuable to the students than some of the "golden" privileges offered by the luxurious institutions of wider fame.

On Tuesday the 16th, the board of Antioch College met, with President Long in the chair, fourteen members present. Of the eleven Unitarians, out of the board of twenty, seven were present, viz.: Prof. Derby of Columbus, Ohio; A. B. Champion of Cincinnati; F. L. Hosmer of Cleveland; Geo. A. Thayer of Cincinnati; Jenkin Lloyd Jones of Chicago; Joseph Wilby of Cincinnati and Rebecca S. Rice of Chicago. The venerable John Van Meter of Yellow Springs retired after thirty years service on the board, and M. O. Adams of the same place was elected to fill the vacancy. Mr. Van Meter was next to Dr. Hale the oldest trustee on the board. Treasurer Champion's report was looked for with interest. Slowly the funds of the college are assuming definite shape again. Some $67,000 is intact and earning. The $3,000 voted to the support of the

college last year was paid in, and some left over to increase the original endowment. It is the policy of the board to gradually add to this endowment fund a part of its earnings each year until it reaches again its original one hundred thousand. But it is also strong in the purpose to continue all aid possible to the "Christian Educational Society," which under present arrangement has the direct control of the school.

On Tuesday evening Mrs. L. Cranston Harvey, of the class of '86, the wife of Rev. L. A. Harvey, of Cincinnati, addressed the alumni and invited friends on "The Spirit of the Reformer," of which the spirit of Antioch offered forceful illustration. On Wednesday morning the old chapel was filled to listen to the graduating essays of five young men and two young ladies, all of which were marked by the peculiarities already referred to. They showed a maturity of heart and conscience that kept parallel with their intellectual development. The commencement dinner which followed, added to the usual good eating and genial speaking a touch of tenderness and love that was beautiful and timely, when the whole company rose to their feet in response to a message of sympathy which Mr. Hosmer moved to be sent to Prof. Evelyn Darling, who for the last year has been compelled to pay the penalty of overwork in invalid retirement. She has left a beautiful impress upon all the Antioch pupils that have come under her influence. Her restoration to health and her coming again among them are anxiously prayed for.

The total number of pupils enrolled this year is one hundred and thirty-seven, and it is made up of such material as promptly justifies Antioch's continuance, in the eyes of those who go there to see. Under the stimulus of Dr. Hoagland, of Brooklyn, N. Y., one of the trustees, a special local interest is awakened in the work of the restoration and renovation of the building. Dr. Duncan, of the local board and faculty, is continued in special charge of this fund. About $3,000 has already been subscribed, and much more is hoped for. The progress of this fund will be watched with interest.

We can not close this inadequate note of Antioch without a word of appreciation and commendation of the work of Rev. G. D. Black, pastor of the Christian church in the village, a man who combines a delicate literary touch with keen spiritual insight, one who communes with the lofty spirits in letters and in life, a man admirably qualified to be the unofficial chaplain of a college and the spiritual guide of young men and young women, both of which he is. Let those who revere the memory of Horace Mann still hope for Antioch.

Meadville Commencement.

Friday, June 12, was Commencement day at the Meadville Theological School. The day itself was beautiful,—the very perfection of early summer. There was a larger attendance than usual from outside the city, owing in part to the New York State Conference at Buffalo during the same week and from which several eastern friends returned by way of Meadville. Among these were Secretary Reynolds, Mr. Camp, of Brooklyn, Mr. Morehouse, New York State Secretary, Mr. Horton, of Boston, and Mrs. Dix, Mrs. Catlin and some other ladies from New York. The presence of these excellent women and their manifested interest were a pleasant feature of the meetings, and it is to be hoped that these and like visitations will increasingly mark commencement week. The school opens its doors alike to young women and young men, and all the more desirable therefore becomes the touch of these representative women of our household of faith.

The chapel service on Thursday morning was, as usual, an hour of tender memories and out-reaching hopes. The sermon before the graduating class in the evening was given in the Unitarian church by Rev. E. A. Horton, of Boston. The church was well filled and the whole service was helpful and enjoyed by all. Mr. Horton spoke upon true breadth in our religious faith and thought, emphasizing the loving spirit without which all our theologies are a babbling of tongues. Mr. Horton graduated from the school in 1868, and this was his first return to the place, with the exception of a visit in 1870, since his graduation. Mr. Camp and Mr. Morehouse, both graduates of the school, assisted in the service. After the service in the church there followed a pleasant reunion in the parlors together with the breaking of bread.

The graduating exercises took place on Friday morning in the church. Rev. A. G. Jennings, of Toledo, led in prayer. There were but three members in the class; one of these being a special student, the other two having taken the regular course. But what the class lacked in numbers it made up in its suggestive representation in point of nationality. New England, Norway and Japan divided among them these graduates,—prophecy of the coming church which, with differences of administration and diversities of gift, shall voice the one Spirit which worketh in all. The subjects of the essays were as follows: The Incoming Peoples and the New Nation, by Johannes J. Brauti, of Telemarken, Norway; The Condition of the Jewish People in the Time of Jesus, by Francis W. Holden, of Waitsfield, Vt.; Spirit the Eternal Reality, and Nature its Eternal Manifestation, by Watari Kitashimi, of Tokio, Japan. The essays were creditable to their authors both in their manner and matter. Mr. Brauti goes to work among his countrymen in Minnesota; Mr. Holden is to spend a few Sundays at Grand Haven, Mich.; and Mr. Kitashimi expects to continue his studies in a special course at Harvard. After the essays Secretary Reynolds spoke a few special words to the graduating class,—words full of kindly interest and confidence and encouragement; a singularly tender, beautiful and impressive address from one who, as he said, forty years ago stood as these young men were then standing, with like aims and like hopes. Prof. Cary, acting president of the school, gave the diplomas of graduation and the exercises closed with the benediction. It was pleasant to us all to have ex-president Dr. Livermore associated with the day in the following hymn written by him for the occasion and sung by the congregation:

Proclaim, O Brothers, with your might the Word,
'Twas thus the men of old the Gospel heard,
From land to land the joyful tidings ran,
Forth bear you on the strain that then began.

The living Voice lift up, and Preach the Word,
So by the Son of Man the world was stirred.
Speak you the prophets' thunder-tone anew,
Let fall th' apostles' plaint of love like dew.

The rev'rent Heart lift up, and Pray the Word,
Unite with all the saints in sweet accord;
Ne'er fails our God when we his children call,
But answers back with good to one and all.

Th' exultant Soul lift up, and Sing the Word,
Ten thousand seraphs join to praise the Lord;
Begin we now the songs in courts below
Immortals shall inspire with warmer glow.

The faithful Hand lift up, and Do the Word,
Henceforth your powers for highest service gird;
Not vain are Voice, Heart, Hand, and Music's strain,
'Tis so God brings his Age of Peace amain.

A second hymn, written for the occasion by F. L. Hosmer, was also upon the programme:

Thy kingdom come,—on bended knee
The passing ages pray;
And faithful souls have yearned to see
On earth that kingdom's day.

But the slow watches of the night
Not less to God belong,
And for the everlasting Right
The silent stars are strong.

And lo! already on the hills
The flags of dawn appear;
Gird up your loins, ye prophet souls,
Proclaim the day is near:

The day in whose clear-shining light
All wrong shall stand revealed;
When justice shall be throned in might,
And every hurt be healed;

When knowledge hand in hand with peace
Shall walk the earth abroad,—
The day of perfect righteousness,
The promised day of God!

Professor Cary will continue his efficient service as acting president of the school. The faculty has received valuable reinforcement the past year in Professor Freeman and Professor Chesley, of whose work we heard many good things said by students and others. At the meeting of the trustees a continued increase of the endowment fund was reported. Mr. Alfred Huidekoper's resignation of the chairmanship of the Board was accepted at his urgent desire, and Miss Elizabeth G. Huidekoper was elected in his place. It was also voted that in all future elections of trustees a list of the names nominated shall be sent by the secretary of the Board to each member, and the vote of such member be returned in writing if he be unable to attend the meeting. The subject of a definite period of service was also discussed, in place of the hitherto indefinite term,—the number of trustees (thirty) to be divided perhaps into classes of six each, to be elected for five years respectively; and the matter was referred to a committee for future report. The prospect for new students in the autumn is said to be very good. There seems to be a tendency to stricter consideration of qualifications for admission, especially where students are to receive beneficiary aid from the school. This has reference particularly to prospective service in the ministry and fitness and promise therefor. The fellowship at large is taking a new interest in this training school for our liberal ministry and the school itself seems to be responding to this interest. On the whole the outlook for Meadville seems better than for some years past. It has furnished some of the most valued and efficient ministers now in the Unitarian pulpit. It meets certain needs and conditions that Cambridge is not adapted so well to provide for. Both schools have their place in training young men (and young women) for the liberal pulpit. It only needs that both schools alike shall feel the touch of the Time-spirit and keep in warm and generous sympathy with the manifold struggle and onward movement of human life in the world about them.

F. L. H.

THE independence of our churches was the fundamental principle which our fathers aimed to establish here, and here may it never die.—*Channing.*

THE old fervor brought from the evangelical faith has been a great comfort to me, whenever I have been able to bring my liberal thought to bear upon it.—*From a Conference speech.*

A COLLIER lad coming home to his dinner one day, and seeing a lump of beef among his kail, asked his mother where she had gotten "sic a grand dinner the day." "Frae Providence," replied his mother. "Od, mither," said he, "yer awfu' new-fangled; yer aye gettin' acquent w' somebody."—*Selected.*

Men and Things.

TIRONIAN notes were the shorthand notes of Roman antiquity, said to have been introduced into Rome by Tiro, the freedman and favorite of Cicero. The notes consisted of arbitrary signs, and are still common in marginal notes.

DR. AMELIA B. EDWARDS is reported to have lately left England for Italy and Sicily, in search of health. It is said she has never entirely recovered from the effects of the accident she met with a year ago during her lecturing tour in the United States.

THE State Department at Washington has issued a circular letter, to be presented by the American ministers abroad to the foreign governments, announcing the passage of the International Copyright Bill, which will go into effect on its acceptance and the passage of appropriate laws by foreign governments.

WE read in one of our religious exchanges, but do not know how authentic the report is, that Rev. Samuel G. Smith, pastor of the People's church of St. Paul, Minn., has received a call to "one of the largest and wealthiest churches of Chicago." Dr. Smith will meet with a hearty welcome if he comes.

THE election of Miss Alice Kellogg, of this city, to the society of American artists, New York, is a matter of congratulation to the young artist and to her friends. The election was upon the encomiums which Miss Kellogg's painting, "Mother and Child," won in the last exhibition, and is deemed the greater honor because of the very small number of women yet admitted to the Sanhedrim of American artists.

WE learn from the *Literary World* that Victor Hugo's fame is to be perpetuated at Verneuil, a suburb of Rouen, in the form of a new boulevard to be called after the poet. The christening of the thoroughfare is to take place amid great pomp. There will be music, banquets, speeches, and illuminations. M. Lockroy, with M. Georges Hugo, grandson of the poet, will be present at the inauguration.

THE friends of Prohibition are to have a mammoth gathering at the National Prohibition Park on Staten Island with a series of meetings extending from July 4 to August 16. The range of subjects and distinguished speakers announced shows that it will be a remarkable assembly. The exercises will open with the dedication of the new Auditorium, Rev. Charles F. Deems, president of the Park Association, presiding. For particulars about boarding rates, fares, etc., address Col. R. S. Cheves, West New Brighton, Staten Island, N. Y.

PROFESSOR JAMES of the University of Pennsylvania lately visited our city in the interest of the university extension movement, and was eminently successful. A committee was appointed to formulate a plan of organization. It includes Dr. Poole of the Newberry Library; Dr. William Harper, president of the Chicago University; Dr. Rogers, president of the Northwestern University; Dr. Roberts of the Lake Forest University, as well as such eminent laymen as Franklin MacVeagh and Dr. N. S. Davis.

AN important religious event of the month was the dedication of the new Jewish temple, the Kehilath Anshe Maariv, at the corner of Indiana avenue and Thirty-third St., in this city, Dr. I. S. Moses, rabbi. The exercises were of an elaborate and impressive order, Dr. E. G. Hirsch being the orator of the occasion. The new temple is the handsomest of its kind in Chicago, and better still, will be, under the broad and scholarly teaching of its leader, one more efficient factor in the work of a free and progressive religion. We congratulate both rabbi and congregation.

SOME time ago we spoke of the organization in Boston, formed under the impulse given by the presence of the distinguished visitor, Stepniak, to promote a sentiment in favor of Russian freedom. Lately we received a circular issued by the new society addressed to the friends of this cause, and numbering many renowned names among its signatures. The object of the society is "to aid by all moral and legal means the Russian patriots in their efforts to obtain for their country political freedom and self-government." Such a society with an organ, *Free Russia*, was formed in England in 1890, and that in this country aims to be national in its character.

CHICAGO is a great city, but her most loyal citizen does not try to defend her in the point of cleanliness in her streets. In this respect she is a reproach to herself, and likely to become a by-word among the nations if the evil is not corrected before 1893. A few public-spirited citizens, bearing this in mind, and despairing of obtaining needed municipal aid in this work, have organized a City Improvement Association, composed largely of women, who have entered heartily into the work. The entire city is to be districted, and a sub-organization formed in each locality, arousing public sentiment all along the line, and securing the co-operation of all citizens and householders. A more timely or creditable enterprise could not be undertaken.

Contributed and Selected.

The Broken Fellowship.

Along those field slopes, near and far,
How glad the uncounted flowers are,
Scarlet and gold, and white and blue!
They flaunt their petals, burnished bright,
They laugh their joy back to the light,
And know no shame, for they are true.

We walk these city streets and lanes,
Seeking, absorbed, some worthless gains,
Nor lift our eyes up to the blue.
We know not if the heavens be bright—
We have no joy. We greet the light
With downcast lids—we are not true.

E. C. L. BROWNE.

Pomona, Cal.

Under Protest.

Not long since, the Wisconsin Convention of Universalists tendered to their Christian brethren of the Unitarian fellowship an invitation to be present at, and to join in the exercises of their annual session for 1891. This invitation gained a new interpretation through its acceptance. Whether or not it will, by and by, lead to more unity between these kindred religious elements, is still an open question. Just at present, what the Unitarians looked upon as an impulse toward such unity, evidently means something of fracture and heartache in the Universalist body. As early as on the first afternoon, there was introduced into the Convention a resolution charging its secretary with having overstepped constitutional bounds in inviting an outsider to preach their "occasional sermon," charging the Unitarians with having done more than any other religious organization to injure the Universalists, and censuring those responsible for having invited the presence of their enemies at their councils. A warm discussion followed, during which the secretary of the Convention, Rev. J. F. Schindler of Whitewater, called attention to the fact that only "Christian" Unitarians had been invited there, thus leaving to those who do not wish to wear this name in its limiting sense no other warrant for their presence than that accorded to them as "friends of the Universalist church."

Several of the Unitarians were strongly moved to withdraw and return home, but it was urged upon them that the Convention had, as yet, taken no action upon the resolution,—which was but the protest of a single church,—while it *had* invited as many of its guests as possible to the courtesies of its floor. Then came from Rev. J. Hilton, president of the Convention and now pastor of the church at Fort Atkinson, where the Convention was gathered, the determining reminder that his society had opened its doors to all guests in warm cordiality, and would be grieved if any passed out prematurely, or with resentment in their hearts. Indeed the beautiful social hospitality extended to the Unitarians by both the church at Fort Atkinson and the members of the Convention, made it very hard to carry away even the memory of wounds inflicted on the Convention floor. The disturbing resolution was referred to the Executive Committee, and reported back with a recommendation to carry out the programme of exercises as printed, leaving all questions involved to be adjusted in the future, which recommendation was adopted by the Convention.

Those Unitarians who took part in the exercises were true to the unities underlying all religions, and spoke to further them. The "occasional sermon," by Rev. J. H. Crooker, was a crowning and noble effort in this direction, carrying his audience down and up and out, past all names, to religion itself and the verities of religious life. May the influence of his words linger, when the strain of conflicting opinions comes in the Wisconsin Universalist Convention, as it is liable to do soon. Nothing else so softens the pain of thrust and counter-thrust, and conduces to real growth, as the ever-present consciousness of the Divine life in all. Perhaps the earnest discussion of religious problems leads to this consciousness, in which case the Wisconsin Unitarians will not have been guests under the shadow of a protest in vain.

M. S. S.

Correspondence.

Two Letters on Copyright.

DEAR UNITY:—Permit me to question not the intention but the actual tone and tendency of the UNITY notice (p. 125) of Putnam's "Question of Copyright." I have not seen the book, but the *Nation* praises it so highly, that I think you can hardly have done it justice. Light and liberty are great things, but surely not so great as honesty and good faith, and we Unitarians, and above all UNITY Unitarians, can least of all, afford even to seem to undervalue the claims of honesty. It is our besetting danger as apostles of light that we shall forget that it makes a serious difference *how we reach or spread the light;* that light at all cost is not necessarily a blessing. Cheap reading for the people is a glorious thing,—*if honestly procured;* but pirated cheap reading for the people is an invention of the devil, as one might almost infer from the fact that of the existing dime-literature about ten to one is of the sort that kills. If we foster in the people a dull sense of honor as to the lawfulness of their buying, we can not be surprised at the lowness of their taste.

Nothing can be more fallacious than the popular outcry for "cheap literature" when the question of copyright is raised. My intellectual or even moral advancement may hang on my possession of a certain book, but shall I, therefore, go into your library or bookstore and steal it? And if property in the mere material book is so sacred, is property in the ideas which give the book its value any less sacred?

We must fight popular ignorance by every honorable means, but—if such an alternative could exist, better a grossly ignorant people, if honest, than one enlightened at the cost of a nice sense of honor.

Yours for "Freedom, Fellowship and *Character* in Religion."

H. D. C.

Eastport, Me., June 9, 1891.

EDITOR OF UNITY:—As I happen to be the writer of the notice criticised by H. D. C., it seems proper that I should answer the criticism, and as I am not a member of the editorial staff, and have no right to commit UNITY to my opinion, it is better that I write in the first person singular.

I criticised "The Question of Copyright" for its partisan and unphilosophic method of treating the subject. I need not quote from the book to illustrate, for the letter of H. D. C. affords an admirable example. An appeal to the emotions is not serviceable in drawing sound conclusions on a complicated question of statesmanship.

I believe in copyright, and in international copyright, but not in unlimited copyright. I believe that the theory of an author's *natural right* to the monopoly of reprinting his book leads inevitably to the conclusion that his heirs and assigns may rightfully hold such monopoly through all the ages, world without end. To my mind that is a *reductio ad absurdum* for the theory. I am obliged to seek a new theory to justify copyright, and I think I find it in this,—that society finds it wise to encourage literary activity by providing for remuneration, which shall be proportioned to an author's success in supplying the wants of readers, and that a copyright law is a device to secure such remuneration, just as a patent law is a device to secure remuneration to inventors. I think the copyright law is in the main wise and beneficent; I think it has been improved by the recent act of Congress extending its benefits to foreigners. I have never published or cared to publish a book not protected by copyright,—but my theory enables me to listen to the arguments of those who oppose the further extension of copyright privileges, without feeling impelled to call hard names.

CHARLES H. KERR.

TO THE EDITOR OF UNITY:—I find the following language in your editorial for June 11, which deals with the effort to elect Mr. Effinger to the A. U. A. board: "The same question will be presented in much the same way and will continue to come up *until the principle of open fellowship shall be regarded as no bar to Unitarian sympathy and co-operation*, and the 'pure Christianity' of the A. U. A. be found large enough to include the workers for 'Truth, Righteousness and Love' in the W. U. C."

This, if I mistake not, is a clear and positive assertion that the election of Mr. Effinger was sought in order to commit the A. U. A. to the position of the Western Conference. I am glad that you make this definite avowal, for it will help to simplify the issue. As I understand the situation, it is this: You claim that Western Conference men *as such* are now excluded from the sympathy of the A. U. A., and you propose to agitate this issue until the official representative of the W. U. C. is put on the A. U. A. board, in order to construe the basis of the A. U. A. as identical with your ethical basis. In other words, you would have interpreted the election of Mr. Effinger as a declaration that Unitarians had come to approve of the W. U. C. platform. This is, I believe, what your language means, and I am glad that you have used it; for it shows that your object in urging his election is not simply to restore an arrangement once in existence, nor to secure unity of action by conciliation, but rather to force on the whole denomination an endorsement of the position taken by the W. U. C.

In closing I would like to ask you to specify the particular acts of the A. U. A. by which it has excluded W. U. C. men *as such* from its sympathy and co-operation? A public and definite reply will shed much light on the situation; as you have made the general assertion, it is incumbent that you present a bill of particulars. Yours truly,

J. H. CROOKER.

Madison, Wis., June 13, 1891.

THE church of the future must consent to the place and rights of reason in religion. The religious teachers of our time should hasten to declare that it is not necessary to believe in the miraculous conception, in the physical resurrection, or law-violating miracles, or the fall of man and original sin, substitutional salvation and endless punishment in order to have faith in God.—*Dr. H. W. Thomas.*

WOE to that church which looks around for forms to make it up to spiritual life. The dying man is not to be revived by a new dress, however graceful. The disease of a languid sect is too deep to be healed by ceremonies. Let it get life, and it will naturally create the emblems or rites which it needs to express and maintain its spiritual force.—*W. E. Channing.*

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Church Door Pulpit.

A Creed as a Basis of Fellowship vs. A Creed as a Basis of Faith.

AN ADDRESS GIVEN BEFORE THE MINISTERIAL UNION, IN CHANNING HALL, BOSTON, MONDAY, MAY 25, 1891, BY H. D. MAXSON.

A year or two ago I was present at an informal gathering in the West where we were discussing the not unfamiliar topic of limits or absence of limits in our Unitarian fellowship. In speaking of a basis of church association which contains some recognition of God and immortality and so on, as contrasted with one entirely free from any allusion to religious doctrines, a leader among us referred to the former as the broader basis. I was startled. Whichever basis was the better it had never occurred to me that there was any question about the more undogmatic basis being the broader. I kept puzzling over the problem, however, until at last light appeared. It finally dawned upon me that, to draw from the terminology of logic, my friend was speaking the language of intension whereas I was thinking the language of extension. I do not need to remind you that extension and intension vary in an inverse ratio. The larger the number of qualities specified in a definition, the smaller the number of objects to which that definition will apply. It is so with creeds. Metaphorically speaking, the more planks there are in a platform, the fewer the people that can stand on it. The broader it is in intension the narrower it is in extension. The term "theists," for instance, includes both Unitarians and Trinitarians. If instead of adding any affirmation as to whether God is only one or three in one you make a platform out of simple theism, more people will be able to stand on it, but there will be less substance in it. Take another step in the same direction. Say nothing at all about God. You have still further increased the extension and decreased the intension. You have more men and less truth. What shall we do about it? Try to strike a golden mean? frame a creed that shall not on the one hand shut out too many people by being too intensive or on the other too much truth by being too extensive? Or is it possible to preserve the maximum in both intension and extension? to adopt a policy that shall enrich our faith with the largest measure of truth and enrich our fellowship with the largest number of human souls? I seek to make a little contribution to this problem by calling attention to what we frequently miss, the sharp distinction between a creed as a basis of fellowship and a creed as a basis of faith. Make the same creed do duty in both relations and you must of necessity sacrifice something in either the intension or the extension, the faith or the fellowship.

Among the embarrassments with which I have been confronted during my brief experience as a Unitarian minister I mention these two: First, the misapprehension that Unitarians believe something; Second, the misapprehension that they don't. One man says to me: "I like to attend your services. I want your work to succeed. But I can not formally join your church, because I do not believe as Unitarians believe." I turn the corner and another man says to me: "Mr. So-and-so would make a good Unitarian. He doesn't believe anything." The first man has heard me express some opinions at variance with his own and assuming that in my sermons I am simply expounding the creed of my church and that it is necessary to accept that creed in its entirety in order to join the church, he concludes that he can not fully identify himself with us. The second man has heard me say that we have no creed. He has never heard me say that I have no creed. But we are not all mathematical. We do not all notice such little distinctions in number. He has heard me say that *we* have no creed and so concludes that Unitarianism stands for just nothing at all, and that therefore if a man does not believe anything he would make a good Unitarian. Now the reply to both these misapprehensions is to be found in a recognition of the distinction between a basis of fellowship and a basis of faith.

One of my first tasks when I entered our ministry was to propose a bond of union for the church that we were about to organize. I selected the least doctrinal one that I could find, struck out the only phrase that savored of dogma in it, and thus had left what was adopted and runs as follows: "We whose names are hereunto subscribed, desiring a religious organization which shall make integrity of life its first aim and leave thought free, associate ourselves together as the Unitarian Society of the city of Menomonie and accept to its membership all, of whatever theological opinion, who wish to unite with us in the promotion of truth, righteousness, reverence, and charity among men." I was not willing three years ago, I should not be willing now, to have that Bond of Union so worded as to leave out any man that wished to join us, though he had no belief in immortality, no desire to worship God. Among those who would have been debarred from our membership by any such limitation are some who in much of our work have done most valuable service. They have no objection to the rest of us coming together to worship God if we want to. But for themselves they simply say that the phrase has no meaning. The rest of our work, however, intellectual, moral, philanthropic, appeals to them and they give it their support. Do not misunderstand me. These are not, in my opinion, ideal men. They are, I think, defective men. I tell them so. I say to them: "As long as you maintain in your thought and life a high standard of morality, you have the one thing needful. This is the most essential element in religion. But if, now, you could superadd to this a sense of your relation to the Eternal, call him by what name you will, you will secure a fresh consecration and stimulus to your intellectual and moral life. You will find a supreme satisfaction, an abiding joy, that now you miss." And they reply: "Very likely you are right. But the simple fact is that I have no conception of God and so no sense of relationship with him." I hope that my friends will some day feel their way through human nature up to human nature's God. They certainly will, if they ever come to see the necessary spiritual significance of that philosophy which as a purely intellectual conception they now accept. But even if they never do take this final step, I feel sure that they will be fully admitted to the fellowship of the Infinite Father; and they shall not be excluded from mine. What, then, I wish to say about a creed as a basis of fellowship might be stated as briefly as that famous chapter on snakes in the history of Iceland. Were I to recast the Bond of Union in my own church, I should prefer to have it run about like this: "We, the undersigned, associate ourselves together and accept to our membership all who wish to come." And then I would have written on the lintel of the doorway, in letters that every one could read, "Here let no man be a stranger."

And this brings me to the second half of my subject, the creed as a basis of faith. The common, unqualified and unexplained denunciation of creeds has done great harm. In our declaration of independence against that tyranny which sought to coerce man into accepting a creed, some of us have come to think that among the inalienable rights with which our Creator has endowed us is the right to believe as we choose. But no man has a right to believe anything just because he chooses. He could not do so, indeed, if he had the right; but it would be a sin if he could. When we accept or reject a doctrine, we are engaged in a very solemn responsibility. The only ground on which I have any moral right to believe or disbelieve any statement is that after I have availed myself of all the light attainable, that statement seems to me to be either true or false.

Closely connected with this notion that you have a right to believe whatever you like, there has resulted from our reckless denunciation of creeds another notion,—that it doesn't make any difference what you believe. Ah! it may make all the difference in the world what you believe. God, people say, will never damn a man on account of his belief. Perhaps not. But the belief itself may damn him. There never was a shallower thought than the trite comment that it is what a man is, not what he believes, that determines his fate. True, indeed. But at the same time fatally false. For it is what he believes that determines what he is. "As a man thinketh in his heart, so is he."

And a third damage that has been done our cause by a wholesale and unexplained denunciation of creeds is the one to which I have already referred as a special embarrassment in my own work,—the reputation that Unitarians do not believe anything. We have been right in denouncing creeds as they have been used in Christian history. Bnt exactly what are the grounds for those denunciations?

First and foremost, that those creeds are false, or rather, filled with those half truths which when regarded as the whole truth amount to falsehood. And in the second place they have been used in a wrong way. They have been used as a basis of fellowship, whereas their only legitimate use is as a basis of faith. A creed, however good and true in itself, becomes pernicious whenever it is used to bar the door of the church, to limit the circle of our full fraternity, to hold in check the sympathies of the soul. The thought of God filling the church, an all-pervading and uplifting presence, is one thing; the image of God stationed at the doorway to keep out unbelievers is quite another. The word "Christian," dropping from the tongue as the spontaneous expression of our esteem for the prophet of Galilee is the essence of religion. The word "Christian," forced as a shibboleth upon timid or unwilling lips is but fetichism. We may then denounce creeds because they are bad or badly used. But a good creed rightly used is indispensable to the welfare of an individual, the efficiency of a church. I plead against the use of a creed under whatever name as a basis of fellowship; but most emphatically in behalf of a creed as a basis of faith.

What are some of the characteristics of a good creed? It must consist of those beliefs which, tested by the fullest light of to-day, seem to be true. Only those and nothing more. Somehow it is natural to add "and nothing more." It is not so natural, but it is just as important to say, "all of those and nothing else." What a curious ideal, that common one which commends a creed because it is short! The value of a creed seems to be regarded nowadays in many quarters as inversely proportional to its length. "Oh, we don't have much of a creed in our church," some one says; "it is only a little one." But if a short creed is better than a long creed, nothing but an erasive rubber is needed to produce an ideal creed. And that would be the proper method of creed-making, if a creed were to be used as the basis of fellowship instead of the basis of faith. But if a creed is designed to proclaim to the world that for which the church stands, what an odd compliment in the remark, "Our creed is very short!" As though a college faculty were to seek to commend their institution to the public by the apology, "We don't know very much. Look at our curriculum. See how little there is in it." This unconscious humor in our talk about creeds is due to our continuing to think of a creed as a basis of fellowship instead of a basis of faith. We feel fraternal and so we reduce the intension in order to increase the extension. We forget, in fact, the meaning of the word. "Creed" is derived not from *credimus* but from *credo*. Belief is, and always must be, singular. The old councils got it right. Perhaps they builded better than they knew; perhaps they knew. At any rate, not "we believe" but "I believe" says the Apostles' Creed and the Nicene. "We believe" is a psychological impossibility or a mere verbal convenience, a contraction for "you believe" and "he believes" and "I believe." It is not the collectivity that believes. We have no brain. Perhaps we have brains, I trust that we have, but no brain. Churches, like other corporations, have no souls. It is the individual, not the society, who with his heart believeth unto righteousness and with whose mouth confession is made unto salvation. The only proper use of a creed, then, is as the expression of the belief of an individual, whether in the pulpit or the pew.

If a creed is designed to proclaim to the world that for which the church stands, that which the minister as the agent of the church preaches, then the longer the better, other things being equal; that is, the longer the better provided it is true, or as near true as up to the present time we are able to make it. For a church should stand for all truth,—all attained truth and an earnest and reverent search for all attainable truth. Let there be no shred of a creed at the door to keep people out, but a full, rich creed on the altar to draw them in. Not a creed to which any individual is asked to assent that he may be permitted to enter, not a creed that he is asked to repeat that he may be permitted to remain, but a creed which sermon and service and all the appliances of the church are employed to bring home to his intellect and so get possession of his heart and mould his life. Viewed then in this light, regarded as a basis of faith, as that for which the church stands, the longer the better.

In the first place, it should be as long as the moral law. This is the indispensable element in religion. The man who believes in duty, though he believes in nothing more, still believes in much. Yet it is quite common to say of such a man that he doesn't believe anything. God is indeed in the rock, in the tree, in the bird, in the human intellect, but he most clearly reveals himself in the human heart, in the sense of the ought, in the impulse that spurs one on to strive toward the goal of a nobler, a manlier, a more self-denying character. For many of us the approach to the first and great commandment must be through the second, which is like unto it. It is through human nature that we must find our way up to human nature's God.

But our religion will be seriously defective if it stops with the second commandment and never reaches the first. Let the creed which is to be the basis of our faith be as long as the moral law; yes,—and let us not fail to make it longer. I should be utterly unwilling to have at the door of my church any placard that would pre-

vent the agnostic or the atheist from feeling himself one of us, making himself thoroughly at home. But I should also be utterly unwilling to stand as the minister of a church where I should be debarred from recognizing in sermon and in service the Eternal, more than ourselves, in whom we live and move and have our being. Let there be no God in the basis of my fellowship. Let there be nothing but God in the basis of my faith. And what else could there be if he is the Infinite Spirit of Truth, the Source of all Life, the Heart of the Universe. Religion even without God does mean much, but with God much more. Our Positivist friends find adequate motive for their self-denial, and as they think, ample satisfaction for the heart in the thought of the human race perpetuating itself and so perpetuating them for some millions of years, though it may finally drop out of sight and leave no trace behind. They are largely right. Half a loaf is better than no bread. It will nourish us for a while though we may have to starve when it is gone. And nothing could be more stupid than to poison ourselves to-day because if we do not our provisions may give out to-morrow. No falser and more contemptible doctrine was ever preached than that bit of special pleading by which we sometimes seek to prejudice people in favor of a belief in a Heavenly Father and an eternal life,—the claim that immorality would be wise except for immortality, that goodness would have no sanction were it not for God. "Let us eat and drink, for to-morrow we die"? Nay, rather, let us refuse to spend to-day in mere eating and drinking lest to-morrow we may die. If life is to be so short, we ought to make the most of it, and making the most of it means making the highest, the best of it. If an eternity of virtue is better than an eternity of vice, how can a single hour of virtue be worse? Yes, religion without God and immortality, or if you prefer the phrase, morality without religion means much; but with it, how much more! Gladly will I work for time if that is all that I can have. But let me, if I may, work also for eternity. It is wise to be brothers, though we have no Father; wise, too, if we have a Father, not to lose him from our sight. While, now, I will not count myself an orphan until that hard fact is forced upon me, on the other hand, to none shall my church door open with more hospitality than to those who think that they are orphans. With the same earnestness with which I would insist upon the fullest recognition of God in the basis of my faith, would I exclude all mention of him from the basis of my fellowship.

I do not need to explain that my talk has been suggested by some recent discussions among us. And I have been somewhat in doubt whether you would think that what I have said would better have been left unsaid because nobody agreed with it, or everybody agreed with it; whether I would seem to have been talking rank heresy or rank commonplace. It has been and still is my opinion that much of our apparent disagreement has been due to obscurity and ambiguity in the use of terms,—to confusing a basis of fellowship with a basis of faith. For instance, a short time ago I came across these words from a discriminating writer among us: "Free religious rationalism sees in Christianity only a noxious superstition, or at the best a few ethical precepts merely, and proposes to invent a new eclectic faith;" and again, reference is made to the "controversy between Christianity and Free Religion," as though Free Religion were opposed to Christianity. I take this as an illustration, because the basis of fellowship in the Free Religious Association is substantially that of my own church, the sort of a basis that I have been advocating this morning. Now this writer whom I have quoted is pretty clearly confusing a basis a fellowship with a basis of faith. The Free Religious basis is non-Christian, not because Free Religionists are individually opposed to Christianity; they may or may not be; but because it would not exclude them if they were. Just such a basis of fellowship might be adopted by a company of people every one of whom believed in Christianity and was anxious to give his life to its promotion.

And let me add one word more; for here, it seems to me, is another prominent source of confusion among us. The question who shall be admitted to membership in our societies and conferences is one thing; the question who shall be selected as pastors of our churches is quite another. There may be many women towards whom one may feel very fraternal, yet with whom, were all legal obstacles removed, he might not care to enter into more intimate and permanent relations. And, I take it, getting a minister is a good deal like getting married. Whom would I select, whom would I advise a church to select, as a pastor? The largest and best developed man, physically, intellectually, morally, spiritually, that they could find. If the ideal man is not to be had, come as near to it as possible. Eventually, of course, in lowering the standard, you may reach a point where it is wise to stop. Better have an empty pulpit than too empty a preacher. Would I be willing ever to be responsible for the selection as a pastor of a man who does not believe that there is a God? Well! that would depend a good deal upon what sort of man he is. I can see no permanent good to come from elevating to a position of religious leadership, a man, be he never so brilliant an orator, who has been born so badly out of due time as to be engaged in perpetuating in the nineteenth century the crude rationalism of the eighteenth; a man who has so far missed the lesson of history as to suppose that back there in Palestine a fraud or a fool could have given his name to our Western civilization; a man who finds a fit field for reverent study everywhere except in the religious institutions of the race; a man who thinks himself an evolutionist, but has not learned that

> "Out of the heart of Nature rolled
> The burdens of the Bible old."

But, on the other hand, as between a man like some that I know who says that he believes that there is a God but does not seem to believe in him, and the man who pretty clearly believes in him, though he never says anything about him,—well! neither of these is the ideal man, but if forced to make the choice I certainly would not select the first.

All this, however, is aside from my theme. Though many be called to a welcome among us, few need be chosen to lead us.

In a word, once more, as regards my theme, this is my thought: Let nothing that is human be left out of my fellowship; let nothing that is divine be left out of my faith.

As SCIENCE can not determine origin so it can not determine destiny; as it presents a sectional view of creation, so it gives only a sectional view of everything in creation. It is not only a sectional view in time, but in scope and reach. Everything rises out of its domain, and disappears from its view in that larger world which is about it; a crystal and a man are equally inexplicable within its necessarily limited vision.—*T. T. Munger.*

HE who has much to think of must take many things to heart, for thought and feeling are one.—*Hazlitt.*

The Study Table.

Books here noticed promptly sent on receipt of price by W. W. Knowles & Co., Publishers and Booksellers, 204 Dearborn St., Chicago.

Juggernaut. By George Cary Eggleston & Dolores Marbourg. Published by Fords, Howard & Hulbert. New York: Price, $1.25.

An interesting story, in the main well written. The facility of expression and the power of delineating character make the reader impatient with the defects of judgment. Edgar Braine, the hero, is possessed of high aims, strong convictions, is generous and capable and determined to succeed. To purchase the means of success he commits moral suicide, and the story gives his life ruled by ambition and later by repentance. It is a cheap display of high moral aims, at first directed to noble purposes and then degraded to personal aggrandizement; a picture quite true to life if divested of fifty per cent of exaggeration; but such a picture as makes one ashamed of belonging to a civilized community—makes one feel that if for this the ceaseless purpose of the ages run, it were better that the purpose ceased centuries ago. The scenes are sometimes dramatic, often impressive, but always sensational. The devoted love of husband and wife is wrecked on the sea of political intrigue, and the gentle beauty develops a will hardly less resolute than Lady Macbeth's.

The story is much stronger than the ordinary novel, but the improbable predominates, whether in manipulating stocks or gaining social prestige or political power, and in the conclusion the hero's noble nature triumphs, and from his seclusion he influences the world for good with his pen, while the passing years work the utter ruin of the wife. C. A. W.

News from Nowhere; or, an Epoch of Rest; being some chapters from a Utopian romance. By William Morris. New York: Twentieth Century Publishing Co. Paper, 50 cents.

This is a charming romance, illustrative of the principles of that philosophic anarchy which our friends Hugh O. Pentecost of the *Twentieth Century* and Benj. R. Tucker, of *Liberty* are advocating in the United States to-day. The author is pre-eminently a poet, and the charm of his style will win many readers whose interest in economic questions might not be strong enough to tempt them to the book. He dispenses in his Utopia with labor-saving machinery for the most part, by simplifying the social wants, and making pure air, leisure and freedom from care more generally sought for than luxury. It would be idle to discuss the details of the social order pictured here, for one can not tell where the poet-author is in earnest and where he is indulging in a rhetorical protest against nineteenth century abuses and breaches of artistic decorum. But the story is charming, however much or little of it we may take for gospel.

A Summer's Outing and *The Old Man's Story.* By Carter H. Harrison. Chicago: Dibble Publishing Co. $1.00.

Two-thirds of this book is taken up with a series of letters describing, in good, terse, nervous English, a summer journey through the Yellowstone Park, the state of Washington and Alaska. The concluding part, "The Old Man's Story," is a romance well conceived, though its characters are not well developed. Throughout the whole book is a refreshing sense of reserve power, and it is a decided help in correcting the impressions of Carter Harrison's character derived from the ante-election comments of opposition newspapers.

Samantha Among the Brethren. By "Josiah Allen's Wife." Chicago: H. J. Smith & Co. Cloth, $2.50.

The first impression of a fastidious reader, on turning over the leaves of this volume, is that the drollery is a little overdone, but as he proceeds he comes into sympathy with the writer, and is led on by the irresistible fun, and the genuine touches of pathos, which quickly succeed each other like light and shadow. The writer of this notice has seen the book subjected to a severe test, that of reading it aloud to an intelligent and rather critical company. After an hour of real enjoyment, the listeners voted unanimously that Samantha merited a larger audience.

Some Typical Reformers and Reforms. New York: Twentieth Century Publishing Co. 5 cents.

In this neat pamphlet at a nominal price are collected a lecture on Father Ignatius and one on Thomas Paine, by Hugh O. Pentecost; "Why did you Protest against the Hanging of the Anarchists," by Rev. John C. Kimball, and "How shall you get there," by Edward Bellamy. We commend the pamphlet heartily to UNITY readers; even those who have yet to become interested in the social question will enjoy Mr. Pentecost's address on Thomas Paine.

Driven from Sea to Sea. By C. C. Post. Chicago: F. J. Schulte & Co. 50 cents.

A powerful story of the struggle of a farmer with wily real estate sharpers and rich corporations, ending in inevitable tragedy. The popularity of such books is one of the signs of the times in this transition period of social development.

ANOTHER series of Greek studies is soon to be issued by Macmillan & Co., by Mr. Louis Dyer, formerly of Harvard, giving the result of his recent excavations in Greece. The volume is the collection of the lectures given by Prof. Dyer before the Lowell Institute, but is so revised as to be largely new, and notes and appendices have been added on special points. After an introductory chapter on Greek religion the subjects are Demeter at Eleusis and Cnidus, Dionysius in Thrace and old Attica, Dionysius at Athens, The gods at Eleusis, Æsculapius at Epidaurus and Athens, Aphrodite at Paphos and Apollo at Delos.

D. APPLETON & COMPANY, New York, have published Mr. B. F. Underwood's lecture on "Evolution in Science and Art," in the Evolution Series, No 4. This series is issued fortnightly, price per year two dollars and forty cents, single numbers ten cents. The pamphlet also contains an abstract of the discussion which followed the lecture when given before the Brooklyn Ethical Association, which society has secured copyright on the printed essay.

MACMILLAN & CO. are to bring out a new work on Browning, by Prof. Jones of University College. The title is "Browning as a Philosophical and Religious Teacher." It is said the author deals with him as the exponent of a system of ideas on moral and religious subjects rather than as a poet.

LITERATURE must become thoroughly earnest and serious to hold its own against science. It, too, must have something to say. It is a diversion and amusement no longer. It must do its share of the world's work. . . . The writer who does not stand for some definite thought or principle more fully than any man before him, has a poor chance of influencing, how much soever he may entertain his age.—*John Burroughs.*

The Newest Books.

All books sent to UNITY for review will be promptly acknowledged under this heading, and all that seem to be of special interest to the readers of UNITY will receive further notice.

What Rome Teaches. By M. F. Cusack. (The Nun of Kenmare.) New York: The Baker & Taylor Co. Cloth, 12mo, pp. 280. Price, $1.25.

Life of Dante. By M. A. Ward. Boston: Roberts Brothers. Chicago: A. C. McClurg & Co. Cloth, 16mo, pp. 286. Price, $1.25.

Sweet to Twenty. By Mary Farley. Boston: Lee & Shepard. Paper, 16mo, pp. 210. Price, 50 cts.

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Notes from the Field.

Minneapolis.—Rev. M. D. Shutter of the Church of the Redeemer, Minneapolis, gave an address at the Univeralist Sunday-school convention which opened June 8, on "My Substitute for International Lesson Papers." He explained his objections to the use of these lessons. He claimed that it is unprofitable to spend so much time with children on the topics selected, because there are so many other passages of Scripture that could be studied to greater advantage. He would eliminate, so far as possible, the element of critical discussion of the Bible. These lessons often bring into undue prominence trivial and insignificant details. As a substitute for these lessons he would prefer to make most prominent the ethical and religous teachings of the Bible. He would introduce a line of denominational teachings, to let the scholar know something about the origin of the church to which he belongs. He would observe the festivals of national history, and put in a lesson inculcating patriotism from its religious side. He would teach them that all life and history is pierced through and through with God's love and care. He would have them learn at least one truth during the hour which they would not forget before the bells ring to call them to church the next Sunday. It is not the amount of Scripture we study, but the impression received, that benefits us; not the amount of canvas covered, but the quality of the work.

—Minneapolis has a Humanitarian Alliance, which has issued a prospectus containing a long list of principles, and whose articles of federation read as follows: "Humanitarianism enjoins all of its members to subscribe as much as in them lies to one all-pervading unity, without beginning or end, incapable of increase or diminution; [Nature is a unity;] to accept the world as their country and all men as their brethren; to accept observation, experience and natural enlightenment as teachers, and reason with a right premise as their only guide; to demand no more than they are willing to render and to allow the same liberties to others that they desire for themselves; to encourage one another to meet the inevitable with fortitude, and to courageously acknowledge the majesty of truth; to submit to the decrees of wisdom, and to respect the opinions of others —when not dogmatically laid down as truth; to cherish virtue, propriety, benevolence, sincerity, reciprocity, and kindness, aiming to make all events profitable, all days holy, and all actions worthy of emulation; to stand by the glorious principles of our republic that teach the sovereignty of the individual and which demand the entire separation of church and state."

Boston.—As a coveted holiday June 17 was celebrated quietly in Boston; noisily in Charlestown, suburb. During the previous evening a great bonfire was started on Mount Benedict (Nunnery Hill);—a parting salute, as the hill is now being denuded to permit of laying out new streets. Both the spare and the vacant land are needed with the present extension of Charlestown.

—As usual in summer, Mr. Baldwin, of Young Men's Christian Union, will keep a list of ministers staying in Boston and ready to serve families in need.

—The "Country Week" for children still increases in dimensions; but the manager accepts all applicants for its benefits, confident in being financially sustained by the public.

—Rev. Brooke Herford will return to his summer home in Western Massachusetts, there to work industriously on plans for his church activity next winter.

—A doubtful plan is afoot to continue the work of Dr. C. A. Bartol with a colleague in a Boston pulpit, possibly in his former "West Church."

Chicago.—The many friends of Rev. John R. Effinger will be rejoiced to hear that he has recovered from his illness enough to write an autograph letter to a friend at this office, in which he says, "I am down stairs now for the second day and hope before long to get out."

—A movement is on foot to organize a social club of authors, publishers and booksellers, to advance the literary interests of Chicago. At a meeting held at the Palmer House, Thursday evening, June 18, a constitution was adopted, the clause admitting women to full membership being carried without a dissenting voice. The publisher of UNITY is one of the committee on membership, and would be glad to have the addresses of authors, resident or non-resident, who desire to hear more of the club.

Englewood, Ill.—The hour of morning service in the Universalist church on Sunday last was used in the interests of the Citizens' League, an organization for the promotion of temperance and good order in that part of the city. Miss Kollock, pastor of the church, introduced the subject by remarking how eminently proper it was that a church should open its pulpit to such efforts as those of the League, and should show its faith by its work. The other speakers were Mr. Neal, president of the League, Col. F. W. Parker, and Captain Palmer, agent of the League. Colonel Parker urged that "instead of spasmodic action just before election, there should be constant work to unite the honest moral elements of society in the interests of pure city government."

New York.—Rev. J. W. Chadwick, in reporting the Middle States Conference to the A. U. A., speaks thus of the New York League of Unitarian Women: "I wish the Conference could claim a little credit for the League of Unitarian Women. Not unto us the glory; but who so proud of it as we! With an average attendance of nearly four hundred women, it discusses living questions in a simple and straightforward way; and its hands are ever quick to various good."

New Bedford.—Miss Louise S. Cummings, 411 County St., will be glad to supply programmes of the Unity Club work for the coming year, spoken of in our columns two weeks ago. Rev. Paul Frothingham sailed for Europe a few days ago, for a summer trip abroad.

WILL Miss Mary Cardwill, whose address we have lost, please inform us of it, or any friend of hers who may see this notice.

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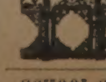
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James Vila Blake's Essays have a certain antique flavor, a sixteenth century quaintness, a Baconian vigor of thought and compactness of expression, that at once lay hold upon the reader with promise of refreshment and inspiration. Triteness may be in the themes, but there is little or none in the handling. Quotations and illustrations, apt and abundant, diversify the pages, which are full of aphoristic utterances, sage precepts, and suggestive expositions.—*The Critic,* New York.

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That a book should give pleasure is no little thing. That it should do good is more and better. Mr. Blake's essays will give pleasure to all thoughtful persons reading them, and they can hardly fail of doing many, great and lasting good.—*The Index,* Boston.

Mr. Blake's sermons are not more distinct from others by their style than by their quality. And what is most conspicuous in this is something brooding, meditative, of which, among ourselves since Channing's day, we have had very little. How can we have it, when we are so busy and so hurried and so anxious all the time? The habit of meditation is almost impossible for the working minister of our times. But Mr. Blake has it to perfection. Somehow, he has made an island for himself amid the whelming sea. What we have in consequence is very strange and very beautiful. . . . One of the remarkable things in these sermons is the union of freedom and boldness with reverence. . . . Another remarkable thing is the union of much careful reading—in prose and poetry apart from beaten tracks—with much homely observation of outward things and of men's lives. . . . And still another remarkable thing is the breadth of Mr. Blake's studious activities. Literature and science, criticism, comparative religion, poetry and music,—all have brought their glory and honor into his mind; and nothing has remained there crude and undigested, but of everything there has been a wonderful assimilation.—*Christian Register.*

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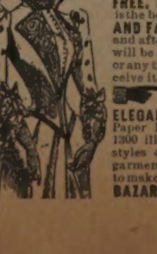
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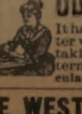
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—*Shakspeare.*
Thurs.—We need not die to go to God.
—*Mrs. A. D. T. Whitney.*
Fri.—Thy purpose firm, is equal to the deed. —*Young.*
Sat.—By all means use sometimes to be alone. —*Geo. Herbert.*

The Valley Singer.

He was not a mighty singer;
His voice was all to weak
To reach the ear of the pilgrims
Who climbed toward the mountain's peak,
But it echoed thro' the valley
Like the voice of wind or bird,
And something in the singing
Made glad the hearts that heard.

The dwellers among the lowlands
Had wearisome burdens to bear,
Their lives are lives of labor,
Of want, and woe, and care;
But when the song of the singer
Was heard in the weariest day
It seemed like a wind in storm-time,
That blows the clouds away.

It was sweet with a faith as steadfast
As the hills they might not climb,
In the love that sets things even
In its own good way and time.
It lifted the hearts that sorrowed
Above their woe and pain,
And made the restless, patient,
With the music of its strain.

He was only a valley singer;
His song was not strong nor grand,
But it touched the hearts that heard it
And they could understand.
Better to sing for the many
A song that is sweet with cheer
And with help for the time of trial,
Than to sing what few can hear.

Yes; his was a grander mission
Than that singer's is whose song
Is sung for the few on the mountains;
For he made so many strong.
And when the grass shall grow over
His grave in the lower land,
His song will not be forgotten,
Though it was not counted grand.
—*Eben E. Rexford.*

Gracie's Mission.

"I stood a hundred in spelling to-night," said little Gracie Elwood, joyously, as she ran lightly into the sitting-room after school. "But Oh, mamma! Carrie Olsen wrote every one of her words at her seat, all right you know, and then just traced them over in the class. I *did n't think* she'd do such a thing as *that*, did you? The teacher knew it in a minute. But I don't believe she'll ever do it again. The teacher talked to her, and she felt very badly about it."

Mrs. Elwood's mother-heart was stirred immediately. She knew Carrie Olsen to be a timid, quiet, sensitive little foreigner, not quite "a stranger in a strange land," and yet not quite at home among her American playmates. She knew, too, that Carrie was not naturally given to deception, and she wondered—well, she wondered if children's faults were ever dealt with quite as carefully as they ought to be.

"Oh I am so sorry!" she said to Gracie. "Does n't Carrie study?"

"Yes, she studies. But she has n't any book. She has to take mine before recess."

"Can you not help her? Can you not hear her spell the words at noon or recess?"

"I don't believe I could. She would want to play."

"But why not play school and all spell your lesson?"

"Oh, the girls would n't. They'd spell wrong just for fun."

"If you said to them, 'Please let us spell them right so as to learn them,' would n't they?"

"I'd rather let some one else be teacher, mamma; I teach so much," said Gracie, still shrinking from this which her mother wished her to do.

Mrs. Elwood divined that she did not like to assume any superiority over her little mates, and respected the instinct. But she knew, too, that her wise, womanly, warm-hearted little daughter was a favorite in school, and had much power to wound or gladden those about her; a power that carried with it responsibility for both mother and child.

"At any rate, Gracie, you will be good to her? She *needs* some one to be good to her now. You will play with her, and help her all you can?"

"Oh, yes, mamma. I always do."

And mamma knew that she always meant to be kind and loving toward all, though doubtless she sometimes failed.

The day following, when school closed, Gracie went home more sedately, though none the less happily.

"Mamma," she said, with a slight touch of awe, "Mrs. Olsen called me up to the gate, this morning, and asked me if I would n't help Carrie get her lessons. She said Carrie came home from school last night crying, and cried all night, and she could n't find out what was the matter. I did n't tell her, mamma, I thought I would n't. She said she guessed Carrie found some one to play with in school, but Carrie does n't. She can't learn quite so easily, that's all. I helped her to-day, though, and she only missed one word to-night. Won't her mother be glad! And I'm going to help her every day, now."

So, although she was not looking for it, and would never have called it by that name, Gracie had found a "mission," while Mrs. Elwood thanked God for the trust reposed in her little daughter, and prayed for wisdom to guide the child aright, that the trust might not be violated.

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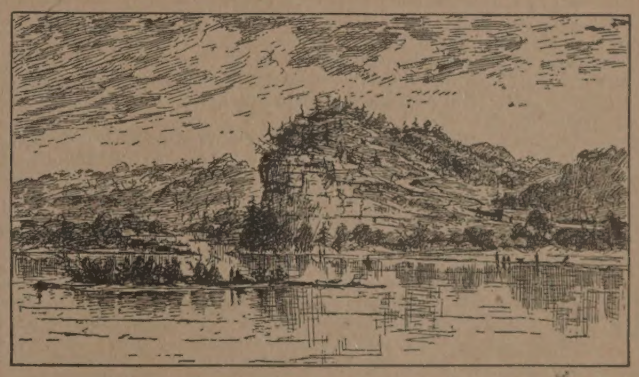
THE TOWER HILL SUMMER ASSEMBLY



HILLSIDE, WISCONSIN, AUGUST 2-16, 1891.

Ministers Institute.

The Unity Club.

Sunday School Institute.

THE SECOND SUMMER ASSEMBLY AND FIFTH ANNUAL S. S. INSTITUTE.

The place and method of the meetings of a year ago proved so successful and satisfactory to those in attendance that the coming meetings will be conducted on essentially the same plan. From 9 to 10:30 will be given to a Ministers Institute in which will be discussed parish and pulpit matters and methods, under the leadership, it is hoped, of Mary A. Safford, of Sioux City, Ia. This will be followed by an intermission of half an hour. From 11 A. M. to 12:30 P. M. will be given to the study of the second year's work, in the six years' course now pursued by many of the Unitarian Sunday-schools, which will be conducted with a special view to giving help to superintendents, teachers, and others who propose following the course.

The first part of the year's work will be given to the study of "Some Religions of the Older World":—the Teachers and Bibles of the non-Christian world. These studies will be under the direction of John C. Learned, of St. Louis. The second part will be some studies in practical ethics "In the School," under the direction of Miss Juniata Stafford, of Chicago, an experienced public school teacher. The afternoons will be given to rest, recreation, and amusement, boating, riding, etc. The evenings will be given to popular lectures on scientific and other Unity Club topics, in charge of Mr. and Mrs. L. W. Sprague, of Monroe, Wisconsin.

THE TOWER HILL PLEASURE COMPANY.

Incorporated January, 1890.

This company has acquired title to, and is improving, a beautiful bluff overlooking the Wisconsin river. The tract of land contains upwards of sixty acres, and has been laid out in lots suitable for cottages or tenting. A kitchen and dining-room building is being erected, where campers not choosing to cook for themselves can secure meals at economic prices. Tents with floors, furnished with cots, can be rented at reasonable prices. A new steamer, with a capacity of thirty passengers, has been put upon the river for the accommodation of guests. The privilege of tenting, or the right to erect a cottage, is secured to every shareholder. Price of shares $5.00 each.

This company has no official connection with the Summer Assembly, but those who spend more or less of their vacation at Tower Hill will find themselves, by means of boat, livery team, or a good walk, within comfortable reach of the meetings. These will be held in Unity Chapel, unless shares enough are sold to warrant the company in building a suitable pavilion with chapel room on the camp-ground. Friends of the Summer Assembly are invited to help it by taking shares in the Tower Hill Company, whose interests and sympathies, though not identical, are intimately related.

LOCATION, ACCOMMODATIONS AND EXPENSES.

Spring Green, the nearest railway station, is reached via Prairie du Chien division of the C. M. & St. P. Ry. and is situated thirty-five miles west of Madison. Trains leave Chicago at about 11 A. M. and 11 P. M. Fare $5.02. Ministers can obtain half-rate permits on lines leading thither by applying to the secretary. Board at the Hillside Home School Building, $6.00 per week. At the farm-houses so far as can be accommodated, $3.50 per week. For camping possibilities see above. Institute ticket, admitting to all the classes and lectures, $2.00.

Applications for accommodations, up to July 1, should be made to **Ellen T. Leonard**, Woodlawn Park, Chicago, Ill., Secretary of the Summer Assembly. After July 1, to Jenkin Lloyd Jones, Hillside, Wis. Applications for shares in the Tower Hill Pleasure Company should be made to either of the above, or to the secretary of the company, Enos L. Jones, Hillside, Wis.

Announcements.

Unity Library.

1. THE AURORAPHONE. By Cyrus Cole. Paper, 249 pages, illustrated cover in brown and gold. Fifty cents. Cloth, $1.00.

2. THE GENIUS OF GALILEE. By Anson Uriel Hancock. Paper, 507 pages, half-tone engraving of Munkaczy's Christ before Pilate on the cover. Fifty cents. Cloth, $1.50.

3. THE FAITH THAT MAKES FAITHFUL. By William C. Gannett and Jenkin Lloyd Jones. Our standard parchment edition with an added cover to protect from handling. Fifty cents. Cloth, gilt edges, $1.00.

4. ST. SOLIFER, WITH OTHER WORTHIES AND UNWORTHIES. By James Vila Blake. Paper, 179 pages, with beautiful half-tone engraving from design by Eva Webster on the cover. Fifty cents. Cloth, paper label, uniform with Mr. Blake's other books, with engraving as frontispiece, $1.00.

5. JOHN AUBURNTOP, NOVELIST: His development in the atmosphere of a fresh-water college. By Anson Uriel Hancock. Ready in July.

Other numbers will follow in monthly succession. We shall aim to keep up the standard of *Unity Library*, as a purely American series of Books, appealing to the best class of intelligent readers. Any number mailed promptly on receipt of price.

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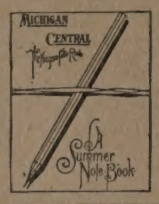

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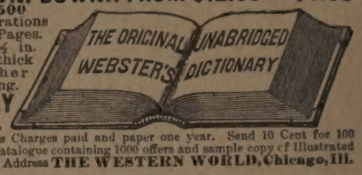

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